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## ➤CONTRIBUTED NOTES.◀

**A Note on the Pronunciation of יהוה.**—It may be accepted as a fact that the word is formed by prefixing י to the root הוה. We then inquire the meaning of the י prefixed. We find it used to form an imperfect of a verb, to form a few appellatives, and to form quite a number of proper names. We might conclude at once that יהוה is a proper name rather than an appellative or a verb. If it is a name rather than a verb, then the analogy of *name*-forms instead of *verb*-forms must be sought to help us decide its probable pronunciation.

We need to consider only those formed from ה"ל roots. The following facts appear. All names formed from such roots, and that appear without prefixed י or ת, end in ה־, except שוה and יקה, and one or two formed like the participle, unless the third radical appears quiescing as ך or ך־.

All the names from such roots having י or ת prefixed and ending in the letter ה, end in ה־, except יפנה and יבנה.

Thus we find such names as these: יורה, יושה, יטה, ימלה, ימרה, ימרה, יספה, יהורה, ישנה, ישפה, יתלה, תקנה, תרצה.

Among these we have ישנה and תקנה like יהוה in having the second radical ך as well as ending in vowel letter ה.

Following the analogy of these names it would seem probable that יהוה also ended in the sound ה־. In determining the vowel of the first syllable from analogy, we find no names with י prefixed before ה to help us. But we find it before the gutturals ח and ע taking the vowel = or ך־, and we may suppose the vowel of the י in יהוה was likewise either = or ך־. Thus we have יהנה, יהנה, יהנה or יהנה as the probable form of the name, and of these יהנה is the most probable.

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**A-bi-e-shu-'=Ebishum.**—In the preface to the third volume of the *Records of the Past*, Prof. Sayce has a long introduction on the Hammurabi dynasty, and, among other things, he says: "Contemporaneous documents lately discovered at Niffer prove that the true name of Ebisum, who is made the eighth king of the first dynasty, was really Abesukh." These tablets were not found at Niffer. Compare *HEBRAICA*, Oct., 1889, where, in commenting on the Kh. (= Khabaza) collection purchased in London for the University of Pennsylvania, I said: "One of the most interesting things connected with these collections was

the discovery of a king hitherto unknown. The reading of the name puzzled me for a long time. It was read in two or three different ways by two or three different Assyriologists to whom I had shown these names. At last on J. S. 41— a collection of antiquities also purchased in London from Joseph Shemtob with the aid of Mr. Pinches, I read A-bi-e-šū-'. On J. S., Nos. 42 and 43, the name is written quite plainly in the same way." Cf. also J. S. 142, an archaic contract from the same king. In the Kh. collection I found two tablets of Abêšū', viz.: No. 19, "lists of amounts" and No. 198, a case-tablet. In the collection purchased in Baghdad, in January, 1889, there are three or four contracts belonging to this king. In August, 1889, Mr. Joseph Shemtob, an Arab dealer in antiquities, in London, had two more of these Abêšū' tablets in his possession.

Since my notes in *HEBRAICA*, and *Z.A.* in 1889, Mr. Pinches has found a tablet of Ammi-satana on which he calls himself the son of Abêšū'. A translation of this tablet will appear in vol. V. of the *Records of the Past*, and the text itself will be reproduced in a later number of *HEBRAICA*. Mr. Pinches informs me that there are two Abêšū' tablets in the collection brought back by Mr. Budge in 1889.

In a letter to Dr. Carl Bezold, published in his *Zeitschrift für Assyriologie*, April, 1889, the identification of Ebišum with Abêšū' was established. My letter was dated from Niffer and hence Prof. Sayce's mistake in crediting these tablets to the finds at Niffer. During the first season's excavations at Niffer, no tablets belonging to this king were found.

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London, November 23, 1891.